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WEEKLY REVIEW.

—At the time we write, it seems not unlikely that the Gladstone ministry may pass from the scene. The Irish University Bill proves the trapdoor by which they vanish. The Bill was studiously prepared to please the Romanists, but its defeat is owing chiefly to them.

—The Spanish people seem to be in favour of a confederation, and we may shortly have the beginning of a European "United States."

—We are now at the height of the Holee, when our Hindoo friends delight to make themselves vile. Clean garments are the attire of hypocrisy; the exterior should accord with the interior; our hearts are unclean, let us defile our garments and appear as we are. Is this the philosophy of it? The father of lies is called in the Bible the Prince of this world. Though his power is immense it is not absolute. In the constitution of man and of society there still are found such things as decency, modesty, conscience and self-respect, restraining men from being altogether what their master would have them to be. Satan however has one gala-day among the Hindus, when men and women ignore all restraints, and when the filthiest things that can enter the imagination are spoken and done without shame and without reproof. The most appalling thing about all this, is that all takes place in the presence and hearing of children.

—The Hon. Mr. Campbell, Lieut.-Governor of Bengal, takes this pleasant view of Government Education in India: "While we give a secular education, all the students use their own religion, by different paths seek the same God who presides over all." This is a heathen, not a Christian conception. Ram or Rahim, it's all the same, says the Native. But Rahim, the Merciful One of the Koran, says that idolaters, worshippers of Ram included, have their portion in hell. And Ram is equally explicit to the contrary effect.

—On the occasion of the Mohurrum festival last Monday a friend tells us that he witnessed what he never saw before. A quantity of water had been thrown on the road so as to make a nice puddle, and about a dozen devotees threw themselves on their faces into this puddle, wallowing in the mire until they had covered themselves with filth.

—The *Jam-i-Jamshed* thus administers a dignified rebuke to the *Bombay Guardian* for our reference to the loss of a tail by the sacred bull:—

"The writer of this journal has by his article shown the weakness of his own religion instead of exposing the Parsees to ridicule. It is easy to understand why these Parsees go so much against Christian clergymen. The latter neglect the Sovereign Almighty and worship a man who was unable even to defend himself. They moreover endeavour to inculcate doctrines which common-sense would not tolerate. Not only Parsees, but Christians themselves, feel that their religion is absurd, and it is known that there are few people in the whole of Europe who have faith in their own doctrines. The clergy frequently complain of this indifference. When, therefore, Christians themselves decline to accept their doctrines, how can Parsees, believers in one God, be persuaded to listen to them? Let the *Bombay Guardian* know that its spite is ill-spent."

There is one fact that calls for explanation. If Parsees have the knowledge of the true God and all Europe is without it, if Christianity is so singularly absurd and contrary to common-sense, how comes it to pass that our favoured friends, commonly called fire-worshippers, should wish to keep their excellent religion to themselves and send no missionaries to enlighten the people of Europe and America and Australia? The Parsees number altogether about 100,000. There are more than 1,000 Christians in the world for every Parsee. Surely it is frightful selfishness and apathy most culpable that allows this favoured race to eat, drink, and luxuriate in the good things of this life, with glorious prospects as to the future, while the poor benighted people of Europe have nothing better than Christianity. It seems to us, the worst form that spite can take is to keep to one's self the light that others are destitute of. People that cannot appreciate the sanctity that attaches to a white bull, and weep not when they hear of the loss of its tail, are certainly to be pitied! Matters are not quite so bad as the *Jam-i-Jamshed* intimates. From the remark that Christians "worship a man who was unable even to defend himself" we infer that our contemporary has not read the Gospels. This perhaps would be desirable.—We should be sorry to leave this subject without modifying what we have said about 1000 Christians for every Parsee. There are more than that number of self-styled Christians, but of these only a small proportion are persons of true faith. The majority need the Gospel to be preached to them as much as our fellow-men in this country do. We are persuaded however that the number of genuine believers in Christ is greater now than it ever was, and is daily increasing. The gain to infidelity has been from the ranks of merely nominal Christians.

—The *Anglo-Catholic* has ceased to exist. The editor says he gives it up "because his faith in the principles in defence of which he established this journal has undergone a serious change. Looking on the turmoil which exists everywhere in what is called the 'religious world,' the question has forced itself upon his consideration, 'What is Truth?'" Better late than never.

—We have received the first number of the *Sutya-Dipika* or *Lamp of Truth*. Bearing the same name and conducted by the same able and esteemed editor as the little monthly published till lately by the Chr. Vernacular Education Society, it differs materially from that. It is not a Child's Paper; it is addressed to adults; it is 8vo in form; the subscription price is two rupees per annum. There can be little doubt that the accomplished editor will be able to make it an interesting and instructive periodical. It is wholly in Marathi.

—We learn with much pleasure that the Lord is blessing the preaching of his word in the Borsad district, Guzarat. Borsad is now in charge of the Rev. J. V. S. Taylor, of the Irish Presb. Mission. Many have received the word with joy, and have manifested the depth of their convictions by asking for baptism. Mr. Taylor baptized forty adults last month. There are twenty others now inquiring.

—When the news came that Lord Hobart reached Madras, one of the leading English journals thought proper to ridicule him on the ground of his piety. Perhaps that journal will be propitiated now that his Lordship has given Rs. 500 to the Mahomedans of his body-guard to make a Taboot with, has paid a visit to the same, and 'assisted' (in the French sense) at the mingled tomfoolery and idolatry of the Mohurrum.

—The following is from the *Lancet:*

How to deal with the victims of dipsomania is a question which has lately agitated the French Chamber, and which, if the congress at Edinburgh the other day effects its purpose, will soon engage our own. In truth, legislative interference in regard to the phænomenon cannot begin too early. At once the expression and the cause of illimitable social misery, it appeals for consideration to the body politic in general, and to the members of every liberal calling in particular. The Church must confess that her precept has failed to arrest the diffusion of an evil whose existence she has ever had to cope with. The Bar, conscious that nine-tenths of the criminality which comes before it for conviction arise from drink, admits ruefully its failure to deter from indulgence. Our own profession sees in intemperance the "Proteus of pathology," and yet is unable to control it. Everywhere it is engaging the attention of the sanitary publicist; and in particular a member of Parliament, who has also been an active member of our own profession, has repeatedly brought it under the notice of the Legislature. Mr. Dalrymple's Bill has now been for some time before the country. It has stood the test of criticism; the efforts of all philanthropists should combine to put it in working order without delay. An industrial asylum is doubtless the best adapted for reclaiming the drunkard to regular habits.

We give the following from the *Christian Advocate*, bearing on the same subject:

'In the United States Senate, on Friday last, Senator Wilson introduced a bill, in response to numerous memorials issued by the National Temperance Society, which provides for the appointment of a commission of inquiry concerning the results of the legalized traffic in intoxicating liquors, of restrictive and prohibitory legislation for the suppression of intemperance in Maine, Massachusetts, and other States, and to recommend what additional legislation, if any, by Congress, would be beneficial to prohibit, in the sphere of national authority, all intoxicating liquors as a beverage.

In the above quotation from the *Lancet*, reference is made to the failure of the Church

in dealing with this gigantic evil by means of precept. We believe that the Church has resources which have not yet been fully brought to bear upon this evil, and we believe that the evil will go on augmenting, until Christians generally see the necessity of taking up the extreme position with reference to the use of all that intoxicates. Let them show their love to their fellow-men by abjuring altogether the use of wine and spirits. Many are hindered from doing this, not so much by the inability to refrain as by the unwillingness to take a step that will subject them to disparaging remarks from the society to which they belong. If they could see it to be a duty, they would comply. Can they not see it to be a privilege to separate themselves utterly from that which is bringing such indescribable misery upon their fellow-men? We were conversing some time ago with a person on this subject, and he almost overwhelmed us with arguments in favour of the practice he was so unwilling to abandon, that of drinking; but before we closed the conversation, he mentioned incidentally that his own father had been killed by drink. But where was the natural affection that should have made the son hate utterly and for ever the stuff that had killed his father? Here we see the tremendous power of this love of stimulants; it casts a father headlong from an awful precipice into a drunkard's eternity, and then persuades the son to sport upon the same precipice. We may not be so nearly related to the multitudes that are destroyed by drink; still we are united to them by ties of human brotherhood, and are bound, by the law of Christ, to make any personal sacrifice that we may to get them saved.

—A MEMORIAL has been presented to the Government of India by Natives of Bengal, expressing anxiety and alarm at the increase of intemperance among the Native population. They make a number of suggestions, and ask for a permissive bill. We have often advocated a permissive prohibitory bill for India, and if this had been granted, a large part of the territory of India might have been shielded from the curse that is now daily spreading over the country.

—IT is proposed to have a Conference of the Evangelical Alliance in New York, in October next, from the 2nd to the 12th.

—THE great fire in Boston, Mass., has been followed by a large number of destructive fires in New York and other cities.

—EVER since 1865 we have been slowly climbing the hill which we then sought to ascend by a single bound. We fell and hurt ourselves badly. We were to have tramways in Bombay, and some of the carriages had actually reached Egypt on their way hither, when our collapse occurred. Now we perceive that the Municipality have sanctioned the agreement with Messrs. Stearns and Kittredge, for laying down and working street tramways.

—THE Gaekwar's *chuddur*, a sheet with an immense number of precious stones inwrought and valued at £250,000, is to be seen at the Exhibition. We hardly suppose that the conductors of the Exhibition designed it, but the contrast between this costly bauble, and the numerous specimens of useful art around it, are calculated to suggest a train of thought as to the comparative value of European and Native Governments. Perhaps all the other articles in the Exhibition have not cost so much as this *chuddur*. When it was exhibited years ago in Bombay, we were told that it was to be given as a canopy for the tomb of Mahomed at Medina, though the Gaekwar is Hindoo; but this idea has, we fancy, been given up. Well, it answers a purpose. The subjects of the English Government may look on the two pictures presented and make their own reflections.

—BECAUSE we do not take the same view of the *New York Observer's* notice of Opium cultivation that the *Indian Statesman* does, the latter considers that we are wanting in ingenuousness:

"We admit freely that while the trade was illicit by Chinese law, it was immoral, and state our full belief that it was the parent of terrible crimes. We cannot, however, shut our eyes to the fact that since the trade has been legalized, and the growth of the poppy become a national industry in China itself, these diatribes against the Government of India for not suppressing the manufacture are misplaced and mischievous. If the *Guardian* had the rule of the country placed in its hands, we must suppose that it would at ouce prohibit the growth of the poppy throughout British India. And what would be the result? The cultivation, suppressed in our own provinces, would simply be transferred to the Native States; Malwa and the regions beyond it, instead of producing, as they now do, less than half the total supply, would grow the whole 80,000 chests, to travel free through our territory to the coast for shipment to China. The *Guardian* could levy no duty upon it in transit without incurring precisely the same guilt that it now charges upon the Government."

Some years ago the King of the Sandwich Islands, seeing the rapid diminution of the population, sought to protect his people from one source of demoralization and death, by prohibiting the introduction of spirits. Very shortly, a French man-of-war anchored in Honolulu and the Commander notified the King that unless the Act was immediately repealed, he would open fire on the town. In this manner, entrance for French brandies was secured again. What mockery would it have been for the ruler of France to refer to the legalization of the traffic as relieving him of responsibility! If the opium traffic is no longer illicit in China, it is because English batteries have compelled the Chinese, after a long and hopeless resistance, to yield the point. We acknowledge that we are not able to see the disingenuousness of the plea of justification thus urged. We have no desire however to bandy words with our contemporary, or to reflect upon his sincerity. As to the question of our contemporary, if Providence should appoint us supreme ruler of India, we should expect to receive from on high the wisdom necessary, and we would expect to advance the interests of the country by doing what is *right*. If politicians are not able to untie the terrible knot which they have been so long tying with all their might, let them abandon a vocation for which they are so little fitted. Why should Government engage directly in opium cultivation, any more than in the cultivation of wheat or sugarcane? Let them wash their hands of this thing at once, and then they will get light with regard to the next question, How to deal repressively with its culture by others. By that time we may hope that the Chinese Government will take heart to wage legislative war once more with the thing that is eating the vitals out of the country.

A PARABLE. Man is in a circular apartment having fifty doors opening in fifty different directions. One of these is the door of truth and the others are doors of falsehood. Man opens these forty-nine doors of error one after the other before he consents to open the door of truth. Nay, he opens the forty-nine doors again and again, and clings to the conviction that some one of these will lead him to glory, honour and immortality. He opens a door and enters the path it belongs to, and pursues this path some distance; then makes up his mind that he is not in the right path, goes back to the central apartment and tries another door. Some of these paths compare favourably with others; comparing them with others, men persuade themselves that they have got into the right path; but the misfortune is that they do not compare them with the only correct standard, the path of truth. The doors that stand nearest to the door of truth are covered over with laudatory inscriptions from the pens of men of renown, great sages, authors, potentates, testifying that these paths are remarkably exempt from the dangers and the pitfalls that are found in the paths opposite to the door of truth. But alas! not one of the forty-nine paths leads to the haven of true and lasting rest. The gate of truth is narrow and singularly unattractive to men; they see no beauty in it that they should desire it; and they are more displeased with those who enter therein than with those who enter at any other door. Some that enter it, leave their heart behind and are soon seen returning, and they then join the multitude in decrying those who enter it. There is abundant evidence however that when the Lord Jesus was in the world he pursued this very path; though some of those who favour the contiguous paths insist that he entered by their doors; while others are content to say that the new paths are *better than the old one, and terminate just* where it does. But over the narrow door is written: I am the Way, the Truth and the Life; by me if any man enter in he shall find life; no man cometh to the Father but by me. The posts of this door are sprinkled with blood. They that hate this way have placed a great many obstructions before the door, and many are hindered by these; but they who are in earnest always succeed in surmounting them. This door opens from within; knock and it shall be opened to you. They who have entered are surprised to see angels coming and going, and in the far distance the battlements of a city of light. They speak to those whom they see pursuing the other paths, and tell them of these angels and the city of light and of the new life they have found; but the others will not believe, and mock them to scorn as visionaries. But from this path of truth the forty-nine paths are all seen to lead to a valley of blackness and desolation, of confusion and ruin. The paths themselves seem not unpleasant to those that pursue them, but how strangely blind are these not to notice where they terminate! Puffed up with the notion of their own wisdom, they refuse to look to the end or to hear the warnings of the pilgrims of truth.

The Bombay Guardian.

SATURDAY, MARCH 15, 1873.

UNLOVED, UNKNOWN.

THERE is a German author now living named Hartmann, who writes on the Philosophy of the Unconscious. He has discovered

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in the depth of his own consciousness, that the Being who called all things into existence is himself without consciousness. The great characteristic of this Being is heartlessness. It is the greatest delusion for any one to fancy that his sorrows, tears or prayers are of the slightest avail with God. This philosopher is far from attaching a high value to conscious existence; on the contrary he regards it as a curse. The happiest moment in reserve for us is that in which we cease from consciousness and our existence is swallowed up in the unconsciousness of deity. This German writer is still a young man, but has been for years confined to his bed by paralysis of some kind.

Very different indeed are the discoveries that have been made upon their sick-beds by other invalids. We have heard, yes, we have seen those whose hearts were filled with gratitude for the discovery which their sufferings had enabled them to make, that God is love. Let us gently lift the cot of one of these sufferers and convey her close to the young German. God is heartlesssness, says the 'philosopher.' No, indeed, exclaims the suffering Christian, God is love; he delighteth in mercy; he created us to bless us; and all the miseries of this world only corroborate the statement that God is love, by showing that when men depart from his ways they involve themselves in confusion and trouble. God is love, and has provided redemption for those whom sin has ruined. We know and have believed the love that God hath to us, and that he offers to all. In the privation of all earthly joy, my soul is filled with peace which passeth understanding; only be willing to part with self-love, and receive the love of God in Christ, and you will find that the heartlessness is with man, the tenderest and truest sensibility with God. Jesus wept. Jesus suffered, bled, died on the cross for our sins that we might see the true character of the Being whom we have so grossly maligned. Oh, righteous Father, says Jesus, the world hath not known thee. What madness to suppose that the human heart could have been fashioned by an unfeeling being; that sensibility could owe its existence to insensibility; that the mother could have been taught to love the infant by one who is utterly indifferent; that an unconscious impersonal essence could have attuned to exquisite harmony the hearts of bride and bridegroom.

God is love, says the inspired apostle; but he at the same time tells us that only they who love can know God. He who loveth not knoweth not God. It is because men are under the dominion of self that they are incapable of knowing God. Their language accords with that of the unprofitable servant: "I knew thee that thou art an austere and hard master, gathering where thou hast not strawn, and reaping where thou hast not sown." Men believe that the will of God is adverse to them; that they can do better for themselves in disobedience; their interests are safer with them than with the Being that made them. Their actions show that they take essentially the view enunciated by Hartmann, that God is heartlessness. Cherishing this view they misinterpret everything that God does, and their life is just one prolonged fight with God. One whom you dislike may send you many presents, confer many favours, you will always find some means of explaining away his kindness; you will read an insidious purpose in everything he does. On the other hand, the merest trifle, a rose, a scrap of writing from one you love, will be unspeakably precious and reveal to you a heart full of love. It is only love that can appreciate love. Our philosophers who are so fond of writing about God, do not dream that a loving heart is alone able to come to the knowledge of God.

We see how necessary it is that men should learn by experience the miseries entailed by self-will. When they have opened every possible door save that which leads to God, and found everywhere disappointment and vanity, they become willing to hear what the Gospel has to say. How important that the testimony of Christians should be clear, definite and emphatic, to the effect that God is love and that they have joy and peace in believing!

We thus see what our Lord means by the words, Unto you it is given to know the mysteries of the kingdom of heaven. These mysteries are in a language not known to man, the language of love.

M. Hartmann hopes that some day when mankind have been placed in telegraphic communication they may, by one great common act of *willing to will no more*, dam up the principal stream of earthly sorrow.

MAY WE LOOK FOR MIRACLES? V.

Some have expressed surprise at the statement, but we believe it to be not without warrant, that the number of those who have embraced Christianity through the missionary efforts of the last seventy years, is as great as the number of Christians added to the church in the first century, say from A. D. 30 to 100. But some important differences must be noted. The number of disciples on the morning of the Day of Pentecost was only 120; whereas many millions of Christians have testified their interest in the cause of modern Missions. The early preachers of the Gospel were the despised men of a despised nation; whereas the missionaries of modern times belong to the most influential and powerful nations in the world. Success like that which the Apostles had, would in our century have demanded something vastly greater than the increase of the first century. And with regard to the character of the converts, we do not think our modern missionary efforts will bear comparison with those of the apostles.

Some very rigid Calvinists think the decree of election only comprehends a small minority of mankind, and believe also that all are saved that are chosen, and in the nature of things there cannot be anything more or less than the success which God has appointed. Their principles would put a stop at once to all discussion of the matter. They will excuse us, however, if we fail to see the matter in their light. We believe that it is unto us according to our faith. The prophet rebuked the monarch for having only struck with the arrows three times, instead of five or six. His victories would be as his faith was, incomplete. And so may it be with us. It may be evident enough to thoughtful persons that the Lord is with the church in her work of evangelization; but that overpowering proof that one might have had with stronger faith, is withheld.

When Jesus was on the Mount of Transfiguration, the disciples who were not with him and who little thought what was occurring on that mountain top, were asked to heal a poor youth who was tormented with devils and subject to distressing fits of epilepsy. They were disconcerted, and faintly realizing the power of Christ's name, failed to cast out the evil spirits. Christ was much grieved, that they should have brought this dishonour upon him, and exclaimed, How long shall I suffer you, oh faithless and perverse generation? It was a trial of their faith preparatory to his ascension to a higher place of transfiguration. With reference to the work he has given us to do, and the magnificent opportunities of this day, would not Jesus, were he to come down from the Mount, rather upbraid us with faithlessness than commend us for faith? and while we displayed before his eyes one of our great missionary maps with statistics of the numbers won here, there and everywhere, upbraid us with the immense numbers who are passing away from earth unaffected by our Gospel?

We have no doubt that the Gospel will make its way in India, China and other countries, preached and attested as it has been of late; we have no doubt that the number of converts will increase in an ascending ratio; the 2 or 3 lakhs of nominal Christians will become a million, two millions, perhaps five millions in the course of a century. And we would not for a moment deny that this would be matter of unspeakable thankfulness to God. But in the meanwhile there will have passed away from India alone some 700 millions of beings; from China 1,200 millions. Will our God be satisfied? He bids us pray, 'Thy will be done on earth as it is in heaven;' he will have all men saved and come unto the knowledge of the truth. When he bids us evangelize all nations, he says, I have all power in heaven and in earth, and I am with you always.

God is rich in mercy, and there cannot be a doubt that the moment he can do it without compromising his own perfections, he will give men evidence such as is suited to the state in which men's minds are, of the fact that he is with his people. God is not afraid of the men of science, nor will he hesitate to crumple up their systems of divine government as a piece of blotting-paper, when his people attain to a simple childlike faith.

Through the unfavourable influence of the religions in which they have been educated, through the effect of religious prejudice which has grown with their growth and strengthened with their strength, the people of these Eastern countries are incapable of giving to Christianity that kind of attention which is necessary in order to the appreciation of its claims. It was to break down this antecedent unwillingness and compel the attention of the people to the message of salvation, that most of the miracles recorded in the Acts, were wrought. What first caused the people to come together on the Day of Pentecost, were the supernatural features accompanying the outpouring of the Spirit; an immense multitude came together inquiring what it all meant; and then only began Peter and his companions to preach the Gospel to the people.

WHAT IS TRUTH?

A new commandment I write unto you, which thing is true in him and in you, because the darkness is past and the true light now shineth. (1 John ii. 8.) This verse deserves the particular attention

of all who wish to understand this epistle. It gives us a key to much that would otherwise be obscure. In the verse preceding, the apostle says 'I write no new commandment unto you,' the very contrary of what he here says. How reconcile this contrariety? First, what is meant by the words 'no new commandment?' God's standard has always been the same. Even in the Mosaic Scriptures we find the command to love God with all the heart and soul, and our neighbour as ourself, and to be holy as God is holy. But it is one thing to give a command and another to give the divine conception of the meaning of that command. The Jew conceived that he was loving his neighbours according to the command when he loved his Jewish neighbours, whatever his feelings towards those who were beyond the Jewish pale. As the word of God was more copiously given, as the truth was illustrated in the lives of good men, as the moral education of the race was carried on, new light was shed on the meaning of the commandments. Polygamy, divorce, and the like were tolerated in early ages, and only by slow degrees men became capable of receiving the light on these points. Finally, Christ came into the world and shed the light of his unblemished character upon the old commandment. The Sermon on the Mount is not a body of new commandments, but a fuller exposition of the old, letting us into the divine conception of the matter as nothing before had ever done. But more was necessary; the death of Christ; his ascension; the effusion of the Holy Spirit; the experiences of the apostolic Church; the epistles of Paul, Peter and James. Finally, John could say, While I give you no new commandment, having nothing to add to God's standard, I must yet show you that that command means a great deal more than our fathers supposed it did. The true light now shineth; God's revelation is complete; all things pertaining to life and godliness are revealed. He that is angry with his brother is a murderer. This thing is true in him and in you. That is, in him you see a complete expression of the will of God regarding you; the Spirit of God, taking of Christ and showing unto you, shows you what God would have you to be. And your own Christian experience, the knowledge you have obtained of your own heart, helps you to understand that deeper work of grace which is necessary in order that you may apprehend the fulness of the commandment. From this we see the propriety of that distinction sometimes made between receiving Christ as our righteousness and receiving him as our sanctification. No man can receive Christ who is not willing to take him in all his relations and offices; who does not fully submit; who does not consent to be guided and directed by Christ in all things. Thus the Philippian gaoler submitted and believed; he consented that Christ should save him to the uttermost. But he had almost everything to learn after that as to the laws of Christ's kingdom, and it might be some time before he could fully comprehend the spirituality and breadth of his Lord's requirements. But as he had a true faith in Christ, he would, when the fuller light came to him, receive Christ for this higher consecration. The one principle reigned, but its application was intensified. Thus the soldier who enlists, agrees to be subject to Her Majesty's requirements; but when he finds himself in an enemy's country, he gets a much clearer light upon the extent of his obligations than he ever had before. The sinner who submits to Christ receives him as his wisdom, righteousness, sanctification and redemption. But all is new and strange to him, and after he has been some time under the teaching of the Spirit, he will find that the will of the Lord includes much that he had not dreamed of. Under the new light he will make a new and fuller consecration of himself, and receive Christ as his sanctification, in a sense not known before. Now here, at the close of God's revelation, the apostle John, writing in his old age to tried and mature Christians, states with utmost distinctness the claims of God upon our thorough obedience, and the all-sufficiency of Christ for all our obligations. There is but the old standard; but we understand it better, and see its applications, its all-comprehensiveness, as we did not before, and as our fathers did not; and thus it is in many respects a new commandment unto us. Except a man forsake all that he hath, he cannot be my disciple; thus absolutely did Christ speak during his ministry on earth. Peter showed how he understood it when he said, We have forsaken all and followed thee, what shall we have therefore? After the Saviour's resurrection, he discovered how very much more there was to be renounced than he had supposed; how much self-trust, fear of man, shrinking from danger; but the spirit of loyalty had dominion and enabled him to surrender all. A true faith in Christ is a faith that receives him as he is set forth in the Gospel. But he is there set forth as One that saves from sin; as a Physician, Guide, King. The sinner therefore receives him as One that procures him pardon from all past sin and power to keep from sinning. But he may not be acquainted with all the details of God's will; he has yet to learn that some things which he supposes to be right are wrong; but having the true spirit of loyalty he will refrain from them as soon as he finds them to be wrong, and will use all diligence to learn the whole will of God. But a question arises: Will God send forth the Spirit of adoption into his heart, witnessing that he is a child of God? The answer to this would seem to be this: God will do it; he will be enabled to realize that he is acquitted, justified in Christ; but the realization of Christ as his sanctification will come only when he has come to the apprehension of all Christ's will concerning him.

Epitome of News.

Saturday, March 8, 1873.

—*Advance:* "A writer in the *Religious Magazine* makes a good point on the subject of the proposed hospital prayer-test. He reasons that if such an experiment were attended with seeming success, unbelievers would still doubt the connection of the cures with the prayers, and there would be no way positively to demonstrate it. But then he suggests further that this would be no worse for the praying Christians than it ordinarily is for physicians, who can never tell whether a cure, when it occurs, has been accomplished by the use of their remedies, or by the *vis medicatrix* of nature alone. Not a physician, with all the boast of medical science, would dare to make oath that in a particular case the cure would certainly not have occurred without his medicine! and yet a sceptical doctor expressed a doubt to us whether events that accord with prayer are due to prayer, because we cannot make the connection visible!"

—*Religious Magazine:* "I have found nothing in my time so discouraging as a want of faith and fidelity, nothing so deserving of contempt as mental and moral cowardice, nothing to arouse my combativeness but the common sophistries and hypocrisies of Church and State; the men who in high public position have tried so hard to serve both God and Mammon, to demoralize society by obliterating the distinctions between good and evil, or putting present temporary expediency in the place of universal and eternal principles. In these I have seen the real devil at whom the brave old Luther threw his inkstand with all his might."

—*Advance* on the Boston Fire: "At a place in the line of the fire was a high house, in the upper story of which there lived a horse which eight years before had been hoisted up there to help in working the machinery, and had never since been down. One of the men saw his peril and rushed up just in time to let him down on the 'fall' before the flames reached him, to the great delight of the men whose pet he was. And so, after eight years of imprisonment, the poor creature owed it to the fire at last that he was able to set his foot on the ground once more."

—*Christian Advocate:* "A German physician, Dr. Wallendorf, has fitted up a screw-propeller as a floating hospital for patients for lung diseases, to spend the winter in cruising between Gibraltar and Malta."

—*Advance:* "The New York *Tablet* says that 'when God made the Irish people he made them as he made no other race. He gave them bodies unmatched in vigour; intellects without an equal in vivacity; blood divinely chaste; the bravest and warmest hearts ever formed; a beautiful country to live in; a mission which corresponds to that which distinguished the Hebrews; and a spring of vitality which nothing has been sufficient to impair. It is the stoutest and the most brilliant, the most enduring and the most chivalrous race of all the family of mankind.' If this be so, what a reflection upon the influence of Romanism in the arrested development of poor Ireland, whose annals cover one of the saddest pages in human history! The Irish nation, says the *Tablet*, is four thousand years old and more. It has been Catholic, says Father Burke, for fifteen centuries. It is absurd, then, to argue that during all this period the fault has been wholly due to England."

—Health Talks in the *Advance:* "Among the contents of a well-appointed English dressing-case I found an odd instrument, a *tongue-scraper*. It told its own tale, late suppers, wine, a disturbed stomach, an irritated mucous membrane, the sympathy of mouth and stomach, and in the morning a 'coated tongue.' It might be well enough to remove the coat, but that is only a symptom, and one would need to go deeper to reach a remedy. 'First, cleanse that which is within, that the outside may be clean also.' Keep the stomach right and the digestion regular, and the tongue will need no scraper.

"The longer I live, and the more I see of poor human nature, the more I am opposed to night-feeding and nightwork. As we have stated, we live on sunlight and daylight, and experiment shows that after midday our powers wane."

—*Freeman:* "During the first year of my ministry in N—, writes Dr. Cuyler, I called on a gentleman of wealth in my congregation whom I had not yet succeeded in getting acquainted with, and whom I considered rather unapproachable. (We often misjudge people sadly in our first impressions.) I called upon him on a bitter winter night, and an hour's talk by his fireside thawed us into a pleasant acquaintance. When he showed me to the door, the savage atmosphere bit so sharply that I said: 'What a terrible night for the poor!' The gentleman replied, 'Stop a moment:' and then, going after a roll of bank-bills, he handed them to me, and requested me to distribute them among the most deserving of the poor sick in our neigbourhood. I did so, and then said I to myself: Suppose I try a kind word upon that worthy man's conscience. So I wrote him a warm letter of thanks in behalf of the poor whom he had befriended, and closed it with this simple question: 'How is it that a man who is so kind to his fellow-creatures can be so unkind to his Saviour as to refuse him his heart and his influence?' Immediately came a cordial reply from the merchant, in which he said: 'You are the first man who has spoken to me about my soul in nearly twenty years. This must be the still small voice of the Spirit.' He sought another interview at once, decided to give himself to the service of Christ, and is to-day one of the most honoured of benevolent and useful members of the church among whom he resides. Certainly that bow was not drawn at a venture in vain. Like a great many people in our congregations, he was waiting to be approached and invited to the Saviour; and, like all the persons to whom I have ever addressed a plain word kindly, he received it without resentment. We ministers often play the coward shamefully: but when we do undertake to do our duty with any degree of courage or fidelity the Lord often surprises us with greater blessings of success than we really deserve."

Monday, March 10.

—*Friend of India:* "The Lieutenant-Governor has directed the Educational Department to continue to all the circles of schools supervised by the Christian Vernacular Education Society the usual grants until the revised rules are brought into operation by the district committees. The Society's arrangements appear to be so economical, and to fall in so completely with the wants and existing circumstances of Bengalee villages, that the Lieutenant-Governor would wish to give the Society such aid as the rules permit. Mr. Campbell expresses the hope that the Society may continue to extend its influence over the indigenous schools of Central and Western Bengal."

"The rural work seems to be most successful. At Mahanad, in the heart of the fever district, the ordained clergyman, the Rev. J. D. Bhattacharjya, has a thousand at his schools, some of them ryots who learn at night while they work all day. One of the objects of the Christian Vernacular Education Society may be said to be now accomplished in this district. The wretched village *patshalas*, in which nothing was taught except the simplest rudiments of reading, writing, and arithmetic, have been almost superseded by the superior schools of the Society. The boys of the higher classes can read and understand any ordinary book in the vernacular. This cannot be regarded as slight progress when it is taken into consideration that reading in books was almost unknown in village *patshalas*. The thought of giving lessons in geography, grammar, and history never entered into the heads of village schoolmasters. All receive instruction either from the Bible itself or from Scripture catechisms. There are 160 girls at school from Brahmin and other respectable families. At Pachamba, in the coal country, the

Free Church has established a Medical Mission under Dr. Templeton of Glasgow. The work seems to be full of promise."

—"The old superstition of Europe, alluded to in Shakspeare, that one's enemy will die if a figure of him be pricked or held over a fire, is alive among the Nagas of Assam. Some Nagas in Seebsaugor lately robbed an Assamese, whom they accused of doing this, so that one of their number died. But civilization has so far advanced among them that the offenders submitted to the decision of a *punchayet*, paid Rs. 100 to the Assamese, and swore, by biting a tiger's tooth, that all differences were at an end."

—"The memory of Captain Pole, who was mortally wounded during the siege of the Travancore Lines, is preserved in a remarkable manner by the natives of Tinnevelly. The wounded man died in a lonely Shanar village of the Palmyra forest. In his baggage were found brandy and cheroots, and to this day the natives worship his *manes* annually by offering quantities of both these articles."

—"A young man studying for the priesthood in the Western Residencies of Java lately requested his father to bury him alive that he might receive instruction from the Great Spirit only. The request was complied with, and the obliging father was taken into custody."

—The *Christian Intelligencer* records a remarkable change among the Native Christian community of Amherst-street, Calcutta. The Christian village, which consisted formerly of mud huts, has been thoroughly remodelled. The huts have disappeared, and neat brick buildings have risen in their stead; a well-ordered, well-drained, and healthy Christian quarter has thus been obtained. The funds by which this complete transformation has been effected have been raised in a large measure from the contributions of the people themselves. Their offerings have been thrown into a common stock, which has been invested in the buildings above described, and the monthly proceeds arising from rents are now sufficient for the maintenance of a native pastor. A house for the pastor has also been erected; and the people now prayerfully await the direction of God's providence to give them one of their own country-people as their minister.

—*The Delhi Gazette writes:* 'On the night of the 2nd instant, Delhi was alarmed by an unusual event, viz. an earthquake. At 8-30 P.M. precisely, a rumbling noise like that of a heavily-laden goods train was heard coming from the west, and in an instant a shock, or rather a rolling wave, set everything squeaking and rocking. Every one appears to have felt it directly beneath his feet. On reaching the river, which skirts the eastern side of the city, the electric fluid terminated in a loud explosion. No damage anywhere is reported. Earthquakes are usually only felt; this one was also heard.'

—The *Advance;* Dr. Holland: "The appetite for strong drink in man has spoiled the lives of more women—ruined more hopes for them, scattered more fortunes for them, brought to them more sorrow, shame, and hardship—than any other evil that lives. The country numbers tens—nay, hundreds—of thousands of women who are widows to-day, and sit in hopeless weeds, because their husbands have been slain by strong drink. There are hundreds of thousands of homes, scattered all over the land, in which women live lives of torture, going through all the changes of suffering that lie between the extremes of fear and despair, because those whom they love, love wine better than they do the women they have sworn to love. There are women by thousands who dread to hear at the door the step that once thrilled them with pleasure, because that step has learned to reel under the influence of the seductive poison. There are women groaning with pain, while we write these words, from bruises and brutalities inflicted by husbands made mad by drink. There can be no exaggeration in any statement made in regard to this matter, because no human imagination can create anything worse than the truth, and no pen is capable of pourtraying the truth. The sorrows and horrors of a wife with a drunken husband, or a mother with a drunken son, are as near the realization of hell as can be reached in this world at least. The shame, the indignation, the sorrow, and the sense of disgrace for herself and her children, the poverty—and not unfrequently the beggary—the fear and the fact of violence, the lingering, life-long struggle and despair of countless women with drunken husbands, are enough to make all women curse wine, and engage unitedly to oppose it everywhere as the worst enemy of their sex."

Tuesday, March 11.

—*Lucknow Witness:* "The *Englishman* closes a paragraph on the increase of liquor-shops in the North-West Provinces during the past year with these words: 'In this direction, at least, there is every reason to believe the Indian revenue to be highly elastic.' Nearly five hundred new retail shops were opened during the year, and the prospects of this branch of trade are exceedingly encouraging. The public revenue gains more than two lakhs of rupees by the increase, and we have nothing to do but congratulate ourselves at the prospect of lighter taxation. Some people, however, will be just blind enough not to see the prosperous part of this prosperity, and will hear with dismay of the five hundred new liquor-shops, each one of which will destroy the life of from one to ten persons annually, eat up the earnings of from ten to fifty others, cause scores of children to go hungry on account of their parents' drunkenness, and sow the seeds of dissipation in the hearts of scores of industrious and sober men. If these shops were able to pay the whole revenue of India, they would still not pay half enough to justify their existence. Better that we have a grinding income-tax for all the years to come than a license system which allows death and ruin to increase with startling rapidity under the apparent sanction of Government."

—"We are glad to hear that an intelligent young Baboo, named Sharat Chunder Ghose, was baptized a few Sundays since, by the Rev. P. M. Mukerjee, of the London Mission, Bhawanipore."

—"In New Zealand the whole Bible has been translated into the language of the people. Thousands, during the last forty years, have been faithful unto death, besides all the converts now living. Nineteen native ministers have been raised up, of whom fourteen are still labouring in the Gospel. Liberal contributions are made by the people for the erection of churches and the support of the ministry."

—"The church in Hilo, Sandwich Islands, numbers a membership of 12,000. The field has been divided into seven parishes, all having neat church edifices and chapels, and native pastors ordained over six of them. They built their own churches, support their pastors, and send out foreign evangelists to other islands. In 1871 one of these Churches contributed $4,000 to the cause of religion."

—*Bombay Gazette:* "The Australian papers mention the arrest of the captain, chief officer, and two of the crew of the ship *Kate Grant*, and their arrival at Sydney on board H.M.S. *Ethel*, charged with kidnapping in the Solomon Islands, as well as the committal for trial at Sydney of Captain Gay, of the steamer *Viunnia*, charged with kidnapping 135 natives from different islands, by running down their canoes, and with ill-treating them on board the steamer."

Wednesday, March 12.

—Dr. Thompson, M. R. C. S. E., late Principal of the Edinburgh Medical Training Institution, has arrived in Travancore as a Medical Missionary of the London Mission.

—News has been received at Vienna from Alexandria that Munzinger Bey's expedition to Abyssinia has been successful, and that it has subjected the Tigré tribes. To the 15th degree of north latitude no obstacles were met with. The *Geographische Mitheilungen* publishes the following letter from Munzinger Bey, dated Massaua (Massowah?), November 26, 1872:—

"My expedition to Bogos has made a terrible noise in Europe; and yet nothing was geographically more necessary, without speaking of the frontier war which depopulated the country for a long time, and is now at an end if European philanthropy do not intervene. What we have taken, or for the greatest part retaken, is Mensa, Bogos, Takue, and Bedjuk; for Marea has for the last thirty years almost always paid us tribute. The acquisition is very petty, but in so far important as peace is now assured in Habab, Samhar, Barka, and Bazen. Since my occupation of Tantarna a never-heard-of peace prevails on the whole frontier. Here I am very busy with my aqueduct, which is now terminated from Mokullu to the sea; the two banks from the shore to the island of Tawalet, and from thence to Massaua (Massowah?) (respectively 1000 and 450 metres long), are also nearly completed. Geographically I have not yet done anything, as I have been only on trodden ways, but I hope soon to go to the Dankali coast, and may bring something new from thence."

—*Bombay Gazette:* "Snow has fallen all along the Himalayan range from Murree to Khagan. The change was preceded by an earthquake, which passed through Hazara and Murree on 4th March at 6 A.M."

—Correspondent of the same, Umballa, 8th March: "One of those tremendous sand-storms for which this part of the country is so noted burst over Umballa on Friday evening. The usual signs of the approach of a storm were observable for some time before, such as the screaming of birds, their sudden flight for shelter to the branches of some friendly tree, &c. The noise of the rushing wind in the direction of the hills could be heard for five minutes before it reached Umballa. During the storm, which lasted about two hours and a half, the weather was piercingly cold, the thermometer indicating only a few degrees above the freezing point. Suddenly the wind changed to W. N. W., where a quantity of inky black clouds had accumulated, and then the rain poured forth, accompanied by thunder and lightning, the like of which have rarely been witnessed in Umballa at this season of the year. It continued to rain all night."

—Telegram, Aden, March 9: "The Rubattino steamer *India* on arrival here broke her screw. She must discharge her cargo and be hauled on the beach to fit a new screw."

—Their Serene Highnesses Prince Philip and Prince Augustus of Saxe-Coburg and Götha, accompanied by Dr. Fernee, arrived in Bombay on Tuesday evening last by the China mail steamer, the *Australia*.

—*Times of India* Kaparwanj Correspondent: "We were favoured a few days ago with a visit by the Assistant Judge, Mr. Hosking, and the well-known Missionary of Ahmedabad, Mr. MacMordie. The latter gentleman has, by his kind and gentle behaviour, drawn towards him the hearts of many a person; this gentleman has shown by his example that the missionaries are not a useless class of men leading their lives in an unprofitable manner. If the Christian missionary does not make many converts, still he effects an equally good object, he opens the eyes of many a person to the ways of truth. He educates many a young boy, who is thereby enabled to secure a good living in the world, and who, though he does not turn to Christ, still turns out a better member of society in every respect than if his education had not been taken care of by the philanthropic missionary. The missionary saves many people even from worldly ruin by his good advice. And all these advantages are not ignored by the people, who do not here fear or hate the missionary, as it is said they do in China for instance, but he is regarded as a kind friend and patron by many a family. One reason why the missionary makes slow progress in proselytizing is that, unlike the sect-founders Nanak, and Kabir, and Shajanand, he prefers to work upon the reasoning and understanding, and not upon the imagination of the people."

—*Indian Statesman:* "The S. P. G. Society is the great exponent of Protestant High Churchism, as opposed to the Evangelicalism of the Protestant system generally; and the persistency with which the agents of the former address themselves to the hardly honourable work of 'gleaning' in the fields of the latter, suggests unavoidably the suspicion that they themselves recognize the comparative powerlessness of their own method as evangelists. The occupation of the 'gleaner' when followed by the able-bodied is a dishonourable one, and leads in almost all cases to actual dishonesty; and we have had so many unpleasant complaints of the 'gleaning' of the S. P. G. Society's missionaries that we very earnestly recommend Dr. Douglas to remove this reproach from the body by placing its agents in another field. Holding the views His Lordship does as to the right character of missionary preaching, it is strange that it does not occur to him to send the S. P. G. missionaries amongst a people whose conceptions of the Christian system have not been perverted by the 'abstract philosophy' of general missionary teaching. At all events, this 'gleaning' occupation of the S. P. G. missionaries is dishonourable, and tends everywhere, we are persuaded, to direct dishonesty. The able-bodied gleaner is a purloiner nineteen times out of twenty. Gleaning is work for the child, for the widow, and for the aged. Have the S. P. G. Society's missionaries no honest glow of labour on them, no impatience to be pioneers in the conflict with idolatry where it presents an unbroken front?"

Thursday, March 13.

—The *Bombay Samachar:* "During the last Mohurrum festival those present at the Moody

Bay must have seen, to their infinite surprise, that for every two *punjas* started by the Mahomedans the Hindoos had five. These Hindoos are mostly Kamatees, who worship idols and are zealous devotees of Mahadeo and Shiva. Were it not for the presence of Mahratta people on Sunday last, these Kamatees could have attracted very little attention. On that day, after the first batch of taboots had passed, another batch appeared headed by Seedies. Next came a taboot with which not a single Mussulman was to be seen: it was escorted solely by Mahrattas. This, again, was followed by about six more, all headed by Hindoos, giving the whole an appearance of a Hindoo holiday. These danced round the taboot exclaiming 'Yah! Hoosein! Dhoola! Hai, hai!' like any Mussulman. Some of these taboots struck us with disgust. They were accompanied by respectable Brahmin-looking Purvoe Hindoos. Let the educated and influential Hindoo gentlemen look to this. This year this incongruity appeared to us more absurd and dangerous than at any other period. Let those wiseacres apply themselves to wipe off this disgrace rather than make fruitless attempts to excommunicate people for crossing the *Kalla Pani*."

—*China Mail: Japan;* "The Yokohama Hotel has been destroyed by fire; it is supposed that one man, Joseph Hyde, and a Japanese woman were burned to death. The first Report of the Osaka Mint has been issued; it is satisfactory. The French barque *Ormoy*, Yokohama to Amoy, and the British barque *Maria Theresa*, Hakodate to Shanghai, have been totally wrecked; one life in the latter was lost.

"*China;* A Junk has been seized at Swatow having on board some stolen telegraphic cable, probably a portion of the great Northern line. The Viceroy of Nanking has conferred a Chinese order upon Captain Arthur, of H. M. S. *Iron Duke*, and Dr. McCartee of Shanghai, for their share in aiding the investigations into the *Maria Luz* case. A new Light has been lit at the North Tree, Langshan. The French Consul at Hankow has left for Szechuen to settle some claims for the burning of a Roman Catholic chapel, and other outrages. Postal cards have been introduced at Shanghai. The Chinese passengers who it was supposed were lost in the *Sedan* are found to have been saved. The *Lady Louisa* has arrived at Shanghai, 188 days out; the *Surprise*, from New York, arrived at the same port after a passage of 114 days. Mr. F. F. Low, U. S. Minister at Peking, leaves for home in the spring. 30,000 soldiers have been despatched from Li Hung Chang's army to Kansuh, to meet the Mahomedans. The winter in the North is reported as very severe. A Russian gentleman belonging to the Customs at Hankow has died of hydrophobia from the bite of a cat.

Hongkong; The S. S. *Phase*, chartered by the Japanese to convey contributions to the Vienna Exhibition, left for Europe on the 7th. The yacht *Naomi* was the winner of the Douglas Challenge Cup on the 7th. The *Sorica* was lost on the Paracels about the 23rd October last. All hands were lost except one man, who is now at Turon.

Friday, March 14.

—Home Intelligence: In the House of Commons, the Marriage with a Deceased Wife's Sister Bill has been read a third time, and passed by 98 votes against 54. The second reading of the bill to amend the Married Women's Property Act has been carried by a majority of 21 votes. The extent of the coal-fields of China, and the question of working them with British capital, has been brought before the House by Mr. Akroyd.

President Grant urges Congress to deal with Utah, as the present conflict for legal power leads to acts of violence.

It has been decided not to hold an Easter Monday Volunteers' Review this year, owing to the great advance in rates of conveyance.

A terible explosion of fire-damp has occurred in the North Staffordshire Colliery at Talke, by which fifteen lives have been sacrificed.

The prosecution of the Irish Catholic priests for their connection with the Galway election riots has utterly failed. In the second case, that of Father Quinn, the jury were discharged, being unable to agree to a verdict; and in the third case, of Dr. Duggan, they returned a verdict of "Not guilty."

The Army Estimates for the year have just been published. The net charge is £13,231,400, which is a decrease of £408,000 on last year.

The firm of F. Lizardi and Co., connected with Mexico, has failed, with liabilities estimated at 2,000,000*l*. Mr. F. Lizardi, the sole partner in London, has been arrested on serious charges of fraud.

The effects of the dearth of coal are growing more serious every day, especially in the manufacturing districts. At Blackburn three large firms have given notice of their intention to close their mills at the end of the present fortnight on account of the price of coal. It is considered that if fuel continues at its present rate much longer one-half the mills in the district will be either closed or running short time.

At Nottingham a large open-air meeting of women has been held to consider the high price of coal. A resolution denouncing the inhumanity of coal-owners was passed, and it was also decided to hold a torch-light meeting in the great market-place, and walk from thence through the street in procession carrying an empty fire-grate.

At Liverpool the pressure is so great upon many of the largest steam-ship companies, especially those crossing the Atlantic, that there has been some talk of an arrangement being come to that the average passages shall be lengthened by two days, a plan which would result in a very considerable saving of fuel.

Messrs. Baird's new coal-cutting machines are reported to be a great success. A large colliery-owner assures *Iron* that the engines may now be looked on as doing really practical work.

"The Church of England Temperance Society," a new organization for promoting an important social reform, was founded on February 18 in the library of Lambeth Palace. The basis of this society is so liberal as to comprise all members of the national Church, whether personal abstainers or not, who desire to promote sobriety among the people, and it already includes the Archbishop of Canterbury, the Dean of Westminster, the Bishops of Lichfield and Ely, Archdeacon Sandford, and some of the most influential laymen of the Establishment. It is proposed to raise a five years' guarantee fund of 10,000*l*.

Mr. F. N. Charrington, in the capacity of a converted brewer, has taken the chair at an overflowing Exeter Hall Temperance Meeting.

A melancholy accident, by which six lives were lost, occurred near Castle Douglas on Sunday. A boy named Campbell, aged twelve, having ventured on Auchenreock Loch for the purpose of sliding, the ice gave way and he fell into the water. Four girls who accompanied the boy, in attempting to save him, also fell in. A boy who was sent to bring the children home, coming up at the moment and seeing them struggling in the water, made an attempt to save them, but only added to the number of the victims. The bodies were recovered shortly after the occurrence.

The New York papers announce the death of Commodore Maury, formerly of the United States navy, and author of "The Physical Geography of the Sea," and other scientific works.

—The Bombay Administration Report for 1871-72, referring to European vagrants, states that "the two main defects in the present workhouse system are the absence of any sufficient provision for the punishment of refractory or insubordinate vagrants, and the want of a distinct enactment authorizing the employment of the vagrants on compulsory hard labour."

—*Bengal Times:* "The effeminate Bengali is a frequent subject of newspaper literature, but the *brandy-drinking* effeminate Bengali is a far more serious subject for the consideration of both the moralist and the statesman: for if the present process of enervation be not checked or counteracted, large as their numbers are, the people must share the fate of the Maories and American Indians, and other red or brown races brought in contact with the 'fire water' of the European —they must die out."

—Burmah: "A curious and, we regret to say, fatal accident is related as having occurred at Bassein. The fishermen of those parts have a habit of biting off the fins of their tiny game to disarm them, as it were. One of these men pursuing his business caught a desperate wriggler which struggled hard for dear life, and as the man opened his mouth to use his teeth it shot from his hand into his throat and there stuck. The man was taken to the hospital, and there died of suffocation after an unsuccessful attempt of the Civil Surgeon to *extract* the fish."

—Deaths last week, 313.

Selections.

PROTESTANTISM IN MEXICO.

The remarkable success of Protestantism in the land of the Montezumas is attracting universal attention. It is being discussed not only by Christians, but also by philanthropists and statesmen. All classes are astonished at the grand results of missionary effort in that Papal country. When the character of the field, the limited means employed, and the brief period devoted to the work are considered, this religious reformation may be regarded as the most wonderful of modern times. For more than three hundred years Mexico had been cursed with Romish despotism and Spanish rule, and hence the ignorance, superstition, and crime that have prevailed. It had been the darkest and most degraded of all Papal lands, and though on this continent, and so near our enlightened nation, yet it was, until recently, closed against Protestantism and true Christian civilization. During the war in 1846, a door was opened and many of our pious soldiers carried Bibles into Mexico, and from that small beginning the sacred Scriptures in the Spanish language have been slowly finding their way to the homes of the benighted people.

About the close of the war in 1847, Miss Melinda Rankin, then residing in Mississippi, ascertained from the returned soldiers the miserable condition of the Mexicans, and she resolved to go as a missionary. It was not, however, until 1852 that she could commence operations. The laws of the country forbidding the introduction of Protestant Christianity, she settled at Brownsville, Texas, on the Rio Grande river, opposite Matamoras, Mexico, where a large number of Mexicans resided. She soon gathered the children into a school, and gave them daily instructions in the Bible. While engaged in this noble work, she learned that seven Jesuit priests and fifteen nuns from France had reached Brownsville, and intended to erect a convent. Hence, in order to compete with this strong force, she determined that her small school should become a seminary. Early in 1853 she came to the United States, visiting the principal cities, and endeavouring to secure aid. After a laborious effort of fourteen months, she returned in April 1854 with the small sum of two thousand five hundred dollars. In November of the same year the seminary was opened, and continued in successful operation until 1862. During that time two hundred girls of Mexican, and one hundred of American parentage were instructed, and, through many of these pupils and their friends, hundreds of Bibles and Testaments were carried into Mexico.

In 1855, shortly after the erection of the seminary at Brownsville, Miss Rankin became connected with the American and Foreign Christian Union, and is still in its employ. Her educational work was interrupted in 1862 by the civil war in the United States, she not being in sympathy with the confederacy, and the school property was confiscated. In 1865 she went to Monterey, and organized another seminary, but was compelled to visit the United States and solicit funds. She obtained fourteen thousand dollars, and erected a fine building. As converts from Romanism began to multiply, Miss Rankin, through the aid of the American and Foreign Christian Union, sent out seven native colporteurs to labour among their countrymen. In 1868 a large number of Mexicans were converted at Villa-de-Cos, a town in the state of Zacatecas, and since then the membership of the society has increased to one hundred and seventy. A commodious edifice has been built, and a regular pastor supplies the pulpit. There are flourishing churches in Monterey, Cadereita, and many other places in Northern Mexico.

In January 1869 the American and Foreign Christian Union sent Rev. H. C. Riley to the city of Mexico to organize a Protestant mission there. He was peculiarly qualified for the work, having been born in Chili, and being familiar with the Spanish language. On reaching his destination, he found about thirty native Evangelical Christians, who had been holding regular meetings for worship and the study of the Bible. This small flock had received the instruction of a Roman Catholic presbyter, named Aquilar, who was converted to Christ through the reading of the Holy Scriptures. He was extremely poor, suffered cruel persecution, and finally died from the debility brought on by his poverty.

The success of Dr. Riley is unprecedented in the history of modern missions. The latest report

shows at least sixty organized congregations, with thirty-five persons in charge. In the city of Mexico several prominent priests have been converted, and are now preaching the doctrines of Protestant Christianity. Aguas [now dead] was one of the most earnest, talented, and influential priests in Mexico. Hence his renunciation of Romanism created an intense excitement among the Papists of that country. The Archbishop excommunicated him, and, in return, Aguas wrote a lengthy letter reviewing the doctrines and usages of the Romish system. It is a very able production, and has been published in the *Christian World*, the organ of the American and Foreign Christian Union. Palacios, another converted priest, is attracting multitudes by his evangelical preaching, and others now in the field might be named.

Miscellany.

—*Madras Church Missionary Record:* "The Bishop of Madras on January 26th held an Ordination at Palamcotta, when 3 European and 10 Tamil Clergy were ordained Priests, and 6 Tamil Catechists were ordained Deacons; of these latter two belonged to the C. M. S. and four to the S. P. G. The Clergy who assisted the Bishop in laying hands on the priests were both European and Native, equally chosen from the two Societies. The Rev. A. Dibb, of the C. M. S., presented the candidates, and a Native Clergyman of the S. P. G. preached the Ordination Sermon from the appropriate text 'The love of Christ constraineth us.' The church was crowded, and the whole service was most interesting. On the 27th the Bishop presided at a 'United Conference' of the Missionaries of both Societies.

"From the Report of the Madras Auxiliary Bible Society, we glean the following encouraging facts. The total sales of Scriptures and Scripture portions during the year have been 92,000 copies, being 22,000 more than the previous year, or an increase of thirty per cent. These sales realized Rs. 9,900, the largest amount ever obtained from this source. More than half the sales have been effected by the 56 colporteurs in the Society's employ. It is an expensive agency, but seems to be increasing in efficiency, as they distributed an average of 4,300 books for Rs. 215 a month, as against 3,500 books for Rs. 164 a month in the previous year. The sale of English Scriptures by colporteurs has increased from 440 in 1870 to 2,050 in 1872, *i.e.*, in two years it has more than quadrupled. It is believed that the majority of these come into the hands of educated Hindus. The Report says that it is notorious that more Bibles and Bible portions are *sold* now than were *given gratuitously* fifteen years ago.

"The Tract Society's Report for 1872 is even more encouraging. Its total issue during the year amounted to 500,000, as against 390,000 the year before. Of the 500,000, rather less than 200,000 were handbills for free distribution, the remaining 300,000 having been tracts and books for sale. These sales show an increase of nearly 50 per cent. over those of 1871. The colporteurs of the Christian Vernacular Education Society sold 41,000 tracts for Rs. 350, as against 18,000 for Rs. 180 in the previous year. These colporteurs of the C. V. E. Society appear to us to be an agency likely in the long run to do more effective service than those of the Bible Society. They sell Tracts, Christian School Books, and Scriptures. Their salaries are low, generally Rs. 4 a month, and they receive no batta. The object of this is to stimulate them to industry by the commission on their sales. Fifty per cent. is allowed them on such Tracts and Scriptures as are priced under one anna, and 25 per cent. on all other publications. During the first year of this experiment five colporteurs sold each on an average 4,900 publications of the value of Rs 100. During the second year seven colporteurs sold each 7,000 publications of the value of Rs. 147, the cost of circulation per copy being just about one pie. We should like to see this agency employed in every town in India. The village community seems hardly yet ripe for it."

Rev. R. V. Harcourt; Suvrisheshapuram District: "In the Society's General Report for 1871 the defections are alluded to as 900. The numbers at present on the rolls are 3,572; as compared with four thousand and a half mentioned in my first Report, Nov. 1870, the deficiency is 928. The fears expressed in that Report have been too truly verified. The state of some of the oldest congregations has demanded my very serious attention. I have visited them with the congregation lists in my hand, and after the services have been ended have read over the rolls before the congregation and catechist, have asked for an explanation of the discrepancy between the figures and the congregation, and have had repeated accounts of backslidings and utter indifference to our services as the sad explanation of these discrepancies.

"The backsliders are baptized and unbaptized. I have had little to do myself with their expulsion, for as a rule they have long ceased to frequent our churches or to take part in any good work. Unlike the Jews of Israel's time, they have not drawn near to God with their lips whilst in heart they have been far from him: they have not offered to God and to Baal at the same time. Theirs has been rather the open revolt of Jeremiah's time: 'As for the word that thou hast spoken unto us, we will not hearken unto thee, but we will certainly do whatsoever thing goeth forth out of our own mouth.'

"To explain the process of disintegration that has been going on these two years, it will be necessary for me to touch upon the principles of action that have guided me, as it has been in the working out of these principles that our numbers have suffered. I am unwilling to allow, either to myself or my agents, that numbers alone constitute a proper test of vitality or strength, and I have therefore not shrunk from applying these principles even at the heavy cost that our diminished returns indicate. My great aim has been the independence of the Native Church.

"The position of the congregations has appeared to me far too dependent to encourage either growth or healthy action. Whatever may have been needed in times past, when the particular class now allied to us came out from their serfdom as well as heathenism, and agents had to be multiplied in every village and hamlet for their protection as well as earliest training, the position is very much changed now, where there is hardly any other class so energetic, so aspiring, and as a class so well taught, whatever their caste opponents may assert to the contrary. In the present day I believe it actually hurtful to have an agent stationed in the midst of every knot of Christians. His real work is not sufficient to occupy his time and energies, and he is tempted therefore, and too willingly yields to the temptation, to have a share in every village question, and to become a referee in every local dispute.

"It has been my endeavour to centralize the agents as much as possible, and to give them enough to do. Each *bonâ fide* Catechist is now the centre of a small circle of villages with a radius of two or three miles.

"I have to allude to another defection, or defections, that has caused me far more concern that any I have mentioned hitherto. I cannot say how sorry I am to relate that Muttaya Moodeliar and the Maravers with him have all gone back to heathenism. The persecution against them was continuous and wearisome, and the Maravers seemed to have thought that as Christians they could still derive the emoluments which once accrued to them as watchmen in a village mostly heathen. I was obliged to interfere on their behalf on one occasion when they were not allowed to cut their crops and they were dropping on the fields. The Grama Munsif was then changed. But I could not be always near them to protect them. Poor fellows! they have yielded to the current after an ineffectual effort to gain the shore. God grant that his mighty arm may yet arrest them before they drift much further! I have no doubt they were under convictions of the folly of heathenism and the truth of Christianity when they resolved to join us, but they had not counted on disgrace and loss together with Christ."

Rev. T. Y. Darling, Telugu Mission: "One of our Catechists, who has some knowledge of native medicines, was entreated to go and see a very sick caste-man. He did so, and, finding that he could give nothing which he thought would do good, he told the despairing relatives and the sick man that all he could do was to pray for his recovery. So he knelt down with a few Christians who had accompanied him thither, and prayed God through Jesus Christ that, if it might be so, He would raise up the sick man to health. The heathen listened with wonder, for it was a 'wonder' that Christian prayer should be tolerated in a heathen household. The sick man recovered. What effect this will have we wait to see; but thus it is that the good seed is sown 'beside all waters.'

"Frequently, when entreating the heathen to become Christians, we have been told that 'it is impossible to comply, because they are forced to prevaricate in transacting their daily business, and Christianity will not allow this.' Often allusion is made to the Christians by the heathen, as 'men of changed characters, who do not lie and cheat and steal like their heathen neighbours.'

"Of those who have fallen asleep in Jesus during the year, I must notice one, K. Paulus. Kama Paulus came from the Mala caste at the village of Chintalapad. Being a man of good common sense, and strong-minded, and possessed of some private means, he became one of the chief leading men of his caste, amongst whom he had great influence. The truth took possession of his heart the very first time that he heard it, but he was so entrammelled by his official position that for three years a struggle went on within his heart whether to yield to God or Mammon. Grace conquered, and the Gospel made him free. Wonderful was the change! The decision once made, he cut himself off completely from all heathen associations, and he never again in any way, however great the temptation, had any connection with them. He was baptized in 1868, and from that day to the date of his death he chose a new course for himself. His one great desire was to influence others for good, to which he devoted his whole time and talents. He was generally to be found in the company of our itinerant preachers, himself taking part in the work of preaching, going from village to village, at his own cost, and testifying of the treasure that he had found in the Gospel. To many he was made a blessing, either by bringing them out of heathenism or by strengthening their faith. He accompanied me in two of my tours through the district, when I was greatly pleased with his earnestness and child-like loving spirit. He died, at the beginning of this year, full of faith, as those who stood by his bed testify. He was not afraid to die, and his end was somewhat triumphant. He called his relatives about him, and his heathen friends, told them of his hope of glory, and besought them to accept and cling to Christ as the Saviour of sinners. He expressed his gratitude to the C. M. Society for having sent the Gospel to him and to this land, then gave particular directions regarding his funeral, and quietly passed away from this scene. Immediately after his death eleven persons in his village put themselves under Christian instruction, and they are all now looking forward to be baptized."

—On occasion of the decease of the late Rev, Baptist Noel, his successor, the Rev. Mr. Medley, preached a funeral sermon of which the *Freeman* gives the following account: "The passages, pulpit, stairs, and vestry behind the pulpit—indeed, wherever any accommodation could be procured—were all occupied; and the greater number of the congregation were attired in mourning. The service opened with the singing of Charles Wesley's hymn, 'Hail the day that sees him rise,' and the reading of 2 Cor. v. and 1 John i.; and after prayer and the singing of two more hymns, the first Dr. Bonar's, 'A few more years shall roll,' and the second John Byland's 'Ah! I shall soon be dying,' Mr. Medley gave out as his text Heb. xiii. 7, 'Remember them which have the rule over you, who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation.' After a few preliminary remarks, the preacher said that (1) we are exhorted to bear in mind the preaching and the character of the departed guides of the Church. These two are inseparably united: the latter is to the former what the polished reflector behind a lamp is to the flame—it serves to increase its lustre, and to diffuse its beneficent rays far and wide. It is no uncommon thing to hear preaching as a means of good systematically decried; but surely the objections are based upon a misconception, the purpose of the preaching being, not to obtain a cold consent to a form of faith, but to engage the heart in the love and service of the Lord Jesus. If needs be, I would ask you to remember the faithful ministrations of him who has gone from among us. With what marvellous simplicity, with what holy fervour, did he unfold to you the unsearchable riches of Christ! There were times when the calm of his ordinary manner broke beneath the stroke of his own intense convictions. It seemed as though the treasure overflowed the vessel in which it was contained, and his very face was touched into new beauty as he poured forth his arguments and his entreaties. 'He exhorted and comforted and charged every one of you, as a father doth his children:'—but you will not, you cannot, forget. His words, like those of his revered predecessor, shall remain graven upon your memories, and shall yet bring forth the abundant fruits of righteousness. In those communities of

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which the ministry lays claim to no special grace of office it is inexorably demanded that the conduct should be in harmony with the preaching. Your hearts have preceded me when I say that our beloved teacher was above all distinguished by the graces of a Christian character. Known to many by his preaching, he was known to many more by the singular purity and consistency of his life. It was there that he exercised his widest influence and became a source of moral power, an impetus for good, to men who had never looked him in the face. His daily walk was a perpetual vindication of the Gospel, more convincing than the most eloquent speech; his life was a psalm of praise; let us give thanks to the author of its sweet melody. Who can forget his unswerving fidelity to his convictions? Free in a more than ordinary degree from the bondage of prejudice, he considered each question which came before him with great calmness and independence of mind, and when once his conclusion had been come to he held to it, into whatever path it might lead him, with a self-forgetfulness which seemed incapable of perceiving that he had done anything remarkable. 'O Lord, only make me to know Thy will,' he prayed once, 'and by Thy help I will do it.' His whole life was a fulfilment of that sanctified resolve. He was endowed with a guileless simplicity which seemed completely to deliver him from that self-consciousness which is the bane of so many, infusing bitterness into their best deeds. The absolute simplicity of his purpose, 'in all things the glory of God,' gave a transparency to whatever he did. This sincerity of character led him readily to attribute a like quality to others, thus making him sometimes the victim of the designing; but who of us would not much rather that it should have been so than that he should have been other than he was? He combined with this simplicity a gentleness of temper which nothing but extreme provocation could ruffle. This enabled him to enter into familiar talk with the humblest without trenching for a moment upon the dignity of his position. Possessing these tenderer elements of character, he was yet capable of a holy indignation. His was not that sickly kindness which, closing its eyes to moral deformity, accounts all things alike good. Those of you who have heard him, know how his whole nature would kindle as he denounced some form of religious hypocrisy or of social wrong. (2.) In the second place, we are to contemplate their death, 'considering the end of their conversation.' The guides of the Hebrew Church had been faithful even unto death; the testimony of the supreme hour had been in favour of the Gospel. On this point I forbear much personal reference; I would neither try you nor trust myself; it is enough for us to know that the departure was in perfect accordance with the even tenour of the life. The faith God had wrought in him had no cruel struggle to undergo at the last. After a brief illness, early last Sunday morning Mr. Noel lapsed into unconsciousness, from which he awoke, not on earth, but amid the bliss of heaven. When we rise above the influence of our sense of personal loss, we feel how a gracious God arranged matters very tenderly in this as in all else: 'he hath done all things well.' We have arrived at the practical injunction which forms the true climax of the text. (3.) We are to imitate their faith. The Scripture never calls us merely to the exaltation of a human character, however admirable. These beloved leaders of the Church in its first days were what they were by reason of their faith. Certainly it would have grieved the heart of the departed could he have thought for a moment that in our reverence for his character we had forgotten the divine source of all its beauty. It was by reason of the faith that God wrought in him that he became what he was. That faith, with a child-like simplicity, embraced the atonement of the Redeemer; that faith held continual converse with the Unseen, and by that faith he maintained an attitude of expectancy for the gifts of the Spirit. Therefore I say, 'imitate his faith.' There is no eminence of Christian character which is not attainable for you and me, so far as regards the unrestricted supply of the Spirit of Jesus Christ. He is able, He is willing, to do for us exceeding abundantly. Let us believe it and expect great things. When one with whom we have been intimately associated hears the mysterious summons, and goes to be with Christ, it appears as though the veil remained lifted for a moment, and we get a glimpse of the surpassing glory. Alas! how easily we slip back into our old temper! the vessel of our faith which had launched out upon the deep is again entangled in shallows. May a merciful God preserve to us, not so much the emotions of this most solemn day, as the principles to which these should lead us, that we may live as seeing Him who is invisible, and, imitating the faith of the faithful, may abide all our appointed time till our change come!"

TELEGRAPHIC NEWS.

Paris, March 6th: The National Assembly have voted two clauses of the Constitutional Bill, and referred to the Committee of Thirty an amendment exempting constitutional bills from Presidential veto.

St. Petersburg, 6th: A scientific corps accompanies the Khivan Expedition.

London, 7th: Earl Kimberley, replying to Lord Lauderdale, in the House of Lords last night, said that 12,000 Ashantees had invaded British territory without any notice, and he was unaware of the causes of the invasion.—Mr. Laing moved that it would be impolitic to allow a break of gauge between Peshawur and the main line from Lahore, and at Mr. Gladstone's suggestion the motion was withdrawn.—The total exports from Great Britain for the month of February amount to 20¾ millions sterling, and the imports to 27⅝ millions.—France has paid to Germany a further sum of 3½ milliards.—The debate on the Dublin University Bill was continued in the House of Commons yesterday; it was then adjourned till Monday. The majority of the speakers, including the Liberals, have condemned the measure, and the press generally are adverse to the same.—*Obituary:* Lord Ossington and the Honourable H. T. L. Corry, M. P. for Tyrone.

New York, 7th: A conflict between the parties (?) occurred at New Orleans yesterday, which caused fighting, and the militia, in attempting to seize the police station, were repulsed.

London, 8th: In the House of Commons to-day Mr. Grant Duff demonstrated the economy of the narrow gauge in the Punjab. He said that the hindrance to traffic would be small, surprise being impossible, and that the accommodation would be sufficient for every conceivable military emergency.—Mr. Gladstone, admitting his prepossession in favour of Mr. Laing's motion, deprecated the Commons assuming the right to direct the Government of India in the details of its administration, and said that it was wiser to allow the discussion to have its weight with the Viceroy in Council; and without any formal resolution he undertook to communicate the same.—A Conservative has been elected member of Parliament for Mid-Cheshire.—General Patrick Macdougall has been gazetted, under the heading of the *Intelligence Department, Deputy* Adjutant General at head-quarters.—The Boards of the British Indian Extension, China Submarine, and Australian Telegraph Companies have agreed to terms for amalgamation.

Paris, 8th: The National Assembly has, with the concurrence of Government, voted an amendment exempting constitutional bills from Presidential veto. M. Thiers is slightly indisposed.

Madrid, 9th: The Assembly, by 186 against 19, have voted for the Government Bill ordering elections and convoking the Constituent Cortes. The Republicans are jubilant, and the old Radical majority is now considered to be extinct. A federal republic has been proclaimed at Barcelona. Public excitement is subsiding.—Amadeus has reached Turin.

Versailles, 9th: The majority of the Committee on the Anglo-French Treaty of Commerce are hostile to the same.

London, 10th: The Civil Service Estimates amount to £18,419,698, showing an increase of £444,625.—The Ashantees contest the transfer of Elmina, and claim that territory for themselves.—*Obituary:* Charles Knight.

Paris, 10th: The indisposition of M. Thiers continues; his doctors prescribe rest.

London, 11th: In the House of Lords last night Lord Lansdowne said that the military authorities, were willing to consider the grievances of officers resulting from the abolition of the purchase system, and that a warrant had been prepared stating that any representation must go through commanding officers to the Military Secretary. He added, moreover, that the Duke of Cambridge had instituted an inquiry into the subject, and that until the result was known the appointment of a Royal Commission would be premature.—In the House of Commons, Mr. Gladstone said that the Government would ask Parliament to vote a sum of money to present pieces of plate, each valued at £1,200, to the Swiss, Italian, and Brazilian Arbitrators at Geneva.—A discussion on the Dublin University Bill then took place. Mr. Harcourt, Sir D. Corrigan, and Mr. Miall, supported the bill but objected to the details. Messrs. Smith, Ball, Conolly, Blennerhasset, Bentinck, and Lord Manners opposed, and Mr. Cardwell defended the Bill. The debate has been adjourned till Tuesday next. The defeat of the Government is expected.—The viaduct of the Great Northern Railway at Carlisle has been destroyed, and communication is interrupted.

12th: After a lengthy discussion, the Commons have rejected, by 287 against 284 votes, the Irish University Bill. Mr. Gladstone has requested the House to adjourn till Thursday.—The *Times* trusts that Government will remain. The concessions of Government satisfied the Liberals, but drove the Irish members into opposition.—The Judicature Bill has been read a second time in the House of Lords.—Further correspondence on the Central Asian question has been presented to Parliament; it consists of 109 despatches antecedent to those that have recently been published, including a letter from Lord Northbrook approving of the boundary of Afghanistan. The correspondence shows that Russia for the last four years most solemnly disclaims making further advance in Turkistan.—The Atlantic Cable of 1865 is interrupted.—Telegrams from Madrid state that the Carlists have defeated the troops with severe loss near Pampeluna.—Mr. Gladstone had an interview with the Queen to-day, and a Cabinet Council has since been held.—A cheap tariff by the Atlantic Cable Company has been launched.—Mr. Gladstone had an interview with the Queen—after, not before, the Cabinet Council meeting yesterday—and tendered the resignation of the Ministry. Nothing has been decided. There will be another interview to-morrow.

12th: German Parliament was opened to-day. Emperor William said he hoped for a speedy settlement of pending financial questions with France, which will lead to the entire evacuation of that country earlier than was expected.

PASSENGERS SAILED.

Per Str. *Virago, 9th:*

For Suez.—Dr. and Mrs. G. W. Leitner and infant.

For Malta.—Mrs. Chapman; Major and Mrs. Strutt; Capt. Twemlow; and Colonel Rous.

For Liverpool.—Dr. and Mrs. T. B. W. P. Johnstone and 3 children; Captain Campbell; and Mr. and Mrs. Browning and 2 infants.

Per P. and O. Str. *Behar, 10th:*

For Southampton.—Lieut. Col. Vander Gucht; Mr. and Mrs. Cornwell and infant; Miss Woodside; Lieut. and Mrs. Mackenize; Mrs. W. Allan; Mr. and Mrs. Macfarlen and three children; Mr. and Mrs. Ruff and four children; Mr. W. Andrew; Mr. H. D. Bray; Mr. Aitcheson; Mr. T. B. Bringley; Mr. T. C. Thwaites; Mr. C. S. Ogilvie; Mr. Cronin; Mr. S. Gale; Mr. J. B. Davies; Mr. Easson; Mrs. Jury; Mr. and Mrs. Staughton and three children; Mrs. Sinclair; Capt. Campbell; Mr. Metcalf; and Mr. Lamb.

For Brindisi.—Mr. J. S. Taylor; Mr. J. H. Watson; Mr. Causley; Mr. Barnett; Mr. D. Lacy; Mr. W. Hurd; Earl Grosvenor; and Dr. F. Gould.

For Venice.—Major and Mrs. Montgomerie and two children; Mr. and Mrs. Murphy and two infants; Mr. S. Carlisle; Mr. and Mrs. Sheppard and infant; Mr. and Mrs. Watson; The Honourable Mr. and Miss Smart; Capt. H. Chapman; Mr. Guthrie; Rev. W. F. Creeny; Mr. W. Kesterton; Mr. T. Bowden; Miss McCulloch; Mr. and Mrs. R. B. Smith and two children; Mr. J. Brown; Mr. H. L. Palmer; Mr. J. M. Curtis; Major and Mrs. Strutt and infant; Mr. J. H. Carter; Col. Aitken; Major Hicks; Mr. A. M. Monteath; Mr. Glover; Mr. and Mrs. C. Campbell; Mr. C. Smith; Miss Jackson; and Mr. W. F. Stutz.

For Suez.—Dr. Sylvester; Mr. J. H. Mole; Mr. W. Ritchie; Mr. A. Hamberger; and Messrs. G. and C. Heintze.

For Aden.—Mr. C. P. DeCosta; Inspector Sullivan, wife and child; Bodaram and wife; and Abraham Syed.

PASSENGERS ARRIVED.

Per Str. *Gresham, 12th:*

From London.—Mr. and Mrs. Stamper; Mrs. Davies and infant; Miss Adams; Mr. and Mrs. Hudson; Mrs. Crutchley; Mr. and Mrs. Raby; Major Darreh; three Misses and two Masters Darreh; and Mrs. Bulkley.

Per P. and O. Str. *Khedive, 13th:*

From Southampton.—Mrs. Wilson; Miss Blanford; Miss Bourne; Miss Hull; Lt.-Col. and Mrs. Norton and child; Rev. C. S. P. Parish; Mr. P. J. Heath; Mr. C. Peters; Mr. J. Kyd; Mr. H. Smith; Mr. Bolton; Mr. H. Kingcome; Capt. J. W. M. Anderson; Mrs. Cleary; Capt. Madden; Mrs. Croker and infant.

From Venice.—Dr. R. Gray and Col. Aitken.

From Brindisi.—Capt. and Mrs. Lecky and infant; Mr. Ovans; and Mr. Molzheim.

From London.—Mr. C. Smith.

From Aden.—Col. Worgan; Mr. Sorabjee Rustomjee; and Mr. Shaik Hassum.

Per Str. *Oxfordshire, 13th:*

From London. Lieut. and Mrs. Howell; Mr. Pandit; Mrs. Nicholson; Mr. and Mrs. Butcher; Mr. Wahling; Mr. and Mrs. Sanderson; Mr. George; Mr. Johnstone; Mr. Morley; and Mrs. Parsons.

DOMESTIC OCCURRENCES.

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DEATHS.

BAILEY—March 3rd, at Poona, Jane Amelia, the beloved wife of J. S. Bailey, Esq., Schoolmaster and Reader, G. I. P. Railway, Lanowlee, aged 27 years.

CARR—March 4th, at Calcutta, Charles Walter Carr, of Messrs. C. W. Carr & Co. aged 39 years.

GILLMORE—At Bombay, on Saturday the 8th of March, James Weldon Gillmore, Schoolmaster, 6th Brigade, R. A.

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